

A
DIVINE
PROJECT
TO SAVE A
KINGDOME:

Opened

In a Sermon to the Right Honorable
the Lord Maior and Court of Aldermen,
of the Citie of *London*, at their Anniversary
meeting on Easter Munday, *Apr. 22. 1644.*
at *Christ-Church.*

By STEPHEN MARSHALL, B. D. Minister
of Gods Word at *Finchingfield in Essex.*

JER. 5. 1.

Run you to and fro through the streets of *Jerusalem*, and see now and
know, and seeke in the broad places thereof, if yee can find a man, if there
bee any that execute judgement, that seeketh the truth, and I will pardon it.

REV. 3. 19.

Bee zealous therefore, and repent.

Imprimatur,

Charles Herle.

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sold at his shop at the signe of the Bible in *Popes-head-Alley*, 1644.



TO THE RIGHT HONORABLE
The Lord Maior, & Court of Aldermen, of
the famous Citie of London.



Like-warme Laodicea by some hath beene made
Englands Embleme, and sutable enough, not so
much to the cold climate, and this coole evening
of the world we live in, as to the tepid spring of
our reformation at first, especially to the decaying
Autumne, which of late yeares wee were come to.
But as cold oft breeds an inflammation, so this hath inkindled
Gods wrath, and it these sad combustions, which we are already
well-nigh consumed with: what remaines now therefore but that
fire should take out fire, the kindly warmth of holy Zeale, the wo-
full heave of this devouring fire, that it may not come to everlasting
burnings? Great is the honour that God in this kind hath con-
ferred upon you, and great the blessings which hee hath to this
whole land conveyed by you: Your Engines not more admirable
to quench fire in your Citie, then your care, cost, and blood freely
usefull to the extinguishing of the generall scare-fire of this whole
kingdome: your Zeale herein hath saved many, provoked more,
hath under God beene as a wall of fire about us, and will bee for
ever a more sparkling Diamond in your Crowne, then those stones
of fire in the King of Tyres Diadem. The Ministers Lungs
some make the Prophets Bellows to blow up a dying fire, I de-
fired that mine in preaching this Sermon might helpe to blow up
yours to a yet brighter flame, and if this further publishing of it (as
your request) may any whit serve to keep alive this holy fire
on the Altar of your hearts, whilst Incendiaries set on fire from
hell, are every where shooting fiery bullets to set all into a further
combustion, I am but subseruiens to my great Master in his pre-
sent

Ezek. 24. 14.

Ier. 6. 29.

The Epistle.

Isa. 44.

ferre work, who is now purging the blood of our Jerusalem out of the midst of it, by the spirit of judgement and burning; Fervet opus, and then I know you will not coole.

Nehem. 3. 20.

החריח
החריח

Rom. 12. 11.

Its reformation, worke, and the examples of Phinehas, Elias, John Baptist, Luther, Knox, and those other great reformers tell us it requires zeale. Baruch was a great repairer of Jerusalems wall, but it is said of him, that flagrante animo instauravit, hee repaired fast, but it was when hee was hot upon it.

Hab. 9. 7. 37. 32

It is Gods worke, and they must be fervent in spirit that would serve the Lord, who had rather wee should let his worke alone, then see us freeze at it, it is his zeale that must now doe all for us, and therefore hee expects that our Zeale should doe what wee can for him.

Tir. 2. 14.

It is Christs worke and cause, who is willing to redeeme us, but that wee might bee a people Zealous of good workes hee did not sweate that wee should freeze, nor shed his blood out of his owne veines, that it might congeale in ours.

Josh. 1. 7.

It is finally a great worke, and the oppositions against it are greater, but as they said to Joshua, Onely be courageous, so I to you, Onely bee Zealous, and then bee not discouraged, Hannibal by fire made his way over the Alpes, and you by Zeale may make your way over greatest mountaines of opposition, which without running up with full strength and speed will not bee gotten up to; Palmes are the Embleme of victory, but they love to grow in a hot soyle, be warme, and promise your selves the Palme; may God promise it, and that not onely to Smyrna (whose name smells sweet of warme incense) that if shee will be faithfull to the death, he will give her a Crowne of life; but even to our cooler Laodicea, that her, whom hee was ready to spew out of his mouth whilst she was lukewarme, hee will be ready to come into and sup with, when she shall once be Zealous and repent: which is the humble and hearty prayer of your

Revel. 2. 10.

Revel. 3. 16.
with 19. 20.

Servant for Christ,

STEPHEN MARSHALL.



A
DIVINE PROIECT
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SAVE A KINGDOME.

Numb. 25. 10, 11.

And the Lord spake unto Moses, saying, Phinehas the Sonne of Eleazar the sonne of Aaron the Priest, hath turned my wrath away from the children of Israel, while hee was Zealous for my sake among them, that I consumed not the children of Israel in my jealousy.



IF you view this Portion of Scripture seriously, you will find (Right Honorable and Beloved) that the businesse contained in it, doth very nigh concern our selves. In a few words, The condition of the *Israelites* (at the present time which this Text speaketh of) was this. They had indured a long peregrination in the wilderness, for forty yeares together, God had visited former rebellions upon them, and now their wandrings were well-nigh accomplished, they were come almost to the skirt of the Land of *Canaan*; God had begun to deliver the promised inheritance unto them, by overthrowing, and rooting out *Sihon* King of the *Amorites*,

Introduction to
the Text.

A Divine Project

morites, and Og the King of Bashan, and had given their Country into the hand of Israel, and had told them hee would goe on, and root out all the rest of the Canaanites before them, that there should not a man be able to stand in their way, As the Lord your God hath done unto these two Kings, so shall hee do unto the other Kingdoms, whither they passed, they need not feare them, the Lord their God would fight for them: and would very shortly place them in that land which hee had long before promised to their fore-fathers; And now when they were just upon entring into the Land, they had like to have made shipwrack in the very Harbour, and had brought down such a new Plague upon them, that if there had not been a timely remedy put in, they had perished every Mothers childe of them, without any forain enemy striking a stroake at them. And thus it

Deut. 3. 21. 22. was when *Balaam* could not obtaine leave from God to curse the *Israelites*, hee taught *Balak* the King of *Moab* a trick, how hee might make God himselfe curse them, *viz. If hee could by any wayes draw them to rebell against God.* Hee had told him plainly, that while they kept close to God, all the world would bee too weak for them, but could hee but devise any way to make them fall out with God, God would take a course with them himselfe, hee would destroy them to *Balak* his hand. *Balak* according to this counsell, goeth and maketh all the Courtship that hee could to the *Israelites*, sendeth them all kind of provision, sendeth them the handsomest women, and whatsoever might allure them unto wantonnesse, and thereby draweth them first to commit fornication, and uncleannesse, and then (as one sin draweth on another) they got them to feast in their Idoll Temples, and so to eate the sacrifices that were offered to *Baal Peor*, And the *Israelites* did eate, and bowed down unto their Gods; and God knowes how many thousands of the *Israelites* on a suddain were taken

Numb. 31. 16.

Numb. 25. 2.

taken in the strength of this lust: which so extreainly provoked God, that without any more adoe, he sendeth the Plague among them, such a plague which in the space of foure and twenty houres, destroyed twenty foure thousand men, many of the prime of their strength, and it was grown so hot, that a few twenty foure houres more, were like to have made an end of all this great company: Now they seeing the anger of God so hot, fall down on their knees, and lament their sinnes and cast about to see which way they might procure their peace.

While they were about it, there cometh one *Zimri*, one of the chiefe Princes of one of their Tribes, and before the face of all the people, leadeth a Lady who was Daughter to one of the chiefe Noblemen of *Moab*, leads her into his Tent, and there goeth and committeth the same villany with her that had thus provoked God to send this plague among them, *Phinehas* the Sonne of *Eleazar* the High Priest, seeing this high and audacious boldnesse of this wretched Nobleman, was so filled by the Spirit of God with holy indignation, *That hee taketh his Favelin, followeth them into their Tent, taketh them, probably, in the very act of their filthinesse, striketh the man through the body, and the woman through the belly, and nayled them both to the ground, and out he went againe: And God took this part of Phinehas so kindly, to see him so inflamed with the zeale of justice, that he presently commanded the Angell to put up his Sword, and not to kill a man more, Zimri and Cosbi were the two last that dyed, at that time not one more perished. And that all the world might know, what had stopped the Plague so suddainly, he telleth Moses in the words that I have read.*

Phineas the Son of Eleazar the Priest hath pacified my wrath, while hee was Zealous for my sake among them.

And so I have now brought you to the Text, which

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you shall heare (God willing) to bee a divine project, how one, or a few men, may save a whole People, a whole Nation, when they seeme to bee sinking under utter ruine.

And parts of it.

Wherein observe two things.

First, What their disease was.

Secondly, What the cure was.

Their disease was this, *They were under the guilt of their own sin, and under the heat of Gods wrath, which broke out in such a plague, that they were all like to have perished suddenly: that was their disease.*

The cure of this disease you have in the words I have read, and upon which I shall spend the houre (God willing,) onely observe a few things from their disease, both their sin, which was *bodily uncleannesse, and spirituall uncleannesse, Fornication, and Idolatry, And their punishment the anger of God, hot kindled against them, and poured out in a devouring Pestilence, and such a one as was like suddenly to devour them all.*

This fearefull sin and Plague betyding them immediately after such great deliverances, mercies, victories, teacheth us,

Observ. 1.

I. That such is the power of corruption, remaining even in Gods own people, that no mercies are able to keep them from present running into most foule rebellions, if but left unto themselves: as appeares by innumerable examples of Gods people in Covenant with him, *David, Hezekiah, the Apostle Peter, &c.* whose suddain and fearefull falls, even after greatest mercies, assure us, that no tinder or gun-powder is more prone to take fire, no unbridled horse more prone to run, no Eagle more ready to fly unto the prey, then we are to run into the foulest evils, even presently after the greatest, most precious favours received, if God but take off the bridle of his restraining grace.

Application.

Which may teach us, I. as to be tender to others in their falls,

fals, 2. so to consider our selves, and to walke with humilitie and godly feare, and thirdly, to intreate the Lord daily, not to lead us into temptation, not to permit us to bee solicited by Satans temptations, or outward objects, or our owne concupiscence; or if it bee his good pleasure to permit us to bee tryed, that by his owne grace hee would preserve us, that hee would not suffer us to bee foiled or overcome, who else shall infallibly yeeld to any temptation, whether on the right hand or the left.

2. That the nearer God takes a people to himself & the greater mercies he bestowes upon them, the more severe and fierce are his judgements against them; hee had but newly delivered up *Sihon* King of *Heshbon* and *Og* the King of *Baschan*, and given their land for an inheritance unto them, and compelled *Balaam* to preach that no sorcerie or enchantment, no force or fraud could prevaile against them, and they rebelling against him, hee presently turnes upon them in extremity of wrath and fury.

And this is according to his word, that if they who are owned by him as his people walke contrary to him, hee will walke contrary to them, and plague them seven times and seven times, and yet seven times, and seven times, with sicknesses, famine, pestilence, sword, captivitie, yea more severely then to the heathen. Heare yet this word that the Lord hath spoken against you O children of *Israel*, against the whole family which I brought up from the land of *Egypt*, you onely have I known of all the families of the earth, therefore I will punish you for all your iniquities.

And this is also according to his practise; after hee had brought them out of *Egypt* hee bare with their murmurings untill hee had taken them into a Covenant with himselfe at *Horeb*, and after that every new sinne had a new plague: No murmurings punished like *Israels* murmurings,

B 3;

Idolatries.

Obi. 2.

Levit. 26. 4. 10. 41.

Amos 3. 1, 2.

Amos 3. 1 2.
Ezek. 16.
Dan. 9. 12.

A Divine Project

Idolatries plagued like *Judabs* Idolatries; the like wrath and fury not powred out any where in the world, as was powred out upon *Ierusalem*.

And this manner of his dealing is most agreeable to reason and equitie, because these kind of finnes are committed against more knowledge, and so deserve the more and smarter stripes: There is also more ingratitude and unkindnesse in them; when *Jesurun* is growne fat with mercies, with the kidnies of wheat and the pure blood of the grape, then to kicke with the heel, to bee unmindfull of his rock, this exceedingly provokes the Lord to anger: Yea, God is more dishonoured by their sins then by any others, as a husband by the filthy conversation of his Wife, or a Father of his Children. *Behold, thou art called a Jew, instructed in the Law, makest thy boast of God, &c. Dost thou commit Sacriledge? Dost thou steale? Dost thou commit adultery? What then? The Name of God is blasphemed among the Gentiles, because of you, as it is written.*

Zeph. 3.7.

Use 1.

This serves first to acquit God in these his severe judgments against us in *England*; he hath called an assembly of violent men against us, he hath given us to drink the cup of astonishment, a cup of deadly Wine, but in truth when we consider things sadly and seriously, we may wonder we remain a Nation, that we are not utterly consumed; God hath made us the wonder of the World for mercy, hath done mighty things for this Nation, hath heaped deliverance upon deliverance; no Nation like us for mercy, but alas, I must also say, no Nation like us for unkindnesse, and Rebellion against him; we who should have made all his Mercies, motives and incentives to further obedience, service, and thankfulnesse, have, not only sinned under them and against them, but with them, fought against him with his own weapons, and been worse and worse, the more he hath done for us, the more his

Sun

Sun hath shined upon us, the more like a filthy dunghill, have we putrified and stunk in his nostrils. Let us therefore humbly acquit him, and say with *Daniel*, *The Lord our God is righteous in all his judgements, for we obeyed not his voice*: And with *Ezra*, *What shall we say after this, O our God? for we have forsaken thy Commandements*. Deut. 9. 14.

Secondly, Yea let us tremble and be deeply abased before him for our great rebellions, lest he proceed and make us drink the very dregges of his cup of indignations. He was pleased publicly in calling his people out from spirituall *Babylon*, to take *Germany*, the first of all the Nations, and now in his day of visitation he hath first begun with them, and these six and twenty yeares he hath most heavily afflicted them, and still his hand is stretched out against them: long time hath he spared us, and seemed to say of us as once he did of *Judah*, and *Jerusalem*, *I have cut off other Nations, and destroyed their Cities, I said surely, England will receive instruction, that their dwelling should not bee cut off, but they rose early and corrupted all their doings*: And now the cup is come over unto us, we are last taken in hand; Oh let us timely meet him, lest he proceed to make our plagues proportionable to his former mercies, and our wickednesse. 3.

Thirdly, And for time to come let us beware that with *Jesurun* we kick not at him, when he hath fatted us: the usuall course of the world is this, the more mercies God gives them, the more liberty they take to sin against him; the more learned, the more honored, the more rich men are, the more bold they make with Gods Law, to break it and cast it out; and the more spirituall helps we have, and furtherances many injoy, the more secure, proud, and wanton they are before him, but know for certain, he keeps a Register of all his Mercies, and thy account must be answerable, he remembers how long thou hast lived upon him, 3.
how

how neare he hath taken thee unto himfelfe, how oft he hath fpared thee, how accommodated thee with wealth, yokefellow, children, credit, friends, but above all, how long thou haft fate under his heavenly droppings, what variety of Minifters, &c. Hee furnifheth thee with all: let thy care be to bethink thy felfe how thou mayeft lift up thy head, when he will come to reckon for all thy Talents, and when at any time the flefh begins to take liberty, becaufe he enlargeth thee, check it thus, and fay, Many a mercy hath the Lord given me, for which of them do I thus abufe him? *Shall I thus requite the Lord, O foolifh creature and unwife? is not hee thy Father, that brought thee, &c.*

Deut. 32.6.
Obfer. 3.

Thirdly, that this betided them juft when God was giving them poffeffion of the promifed Land, when hee was marching in the greatneffe of his ftrength to deftroy all their enemies, that not a man might bee able to refift them, yet then hee himfelfe with his owne hands for their finnes turneth upon them, ready to deftroy them all: Learne this leffon from it.

That when the Lord is beftowing the greateft mercy, working the greateft deliverance, deftroying the potentefte enemies, carrying himfelfe, fo that all the world fhall not bee able to hinder a people from receiving the greateft and moft defirable mercy, yet their owne wickedneffe breaking out, may deprive them of all, and utterly undoe them when they are neareft the injoying of their happineffe: Now the 40. yeares were ended, and Og and Sihon both kild, and God ingaged by Covenant that no enemy fhould ftand before them, had renewed his Covenant againe with them, put them into a way that there needeth no more but meere to enter in the Land; a new rebellion breaketh out on their part, which bringeth in a Plague that kild more of them then they had loft in all the warres that ever they had had. This is juft like that which the Lord fpake by the Prophet Jeremie: *That at what time*
bee

Ier. 18.10.

hee speaketh concerning a nation, to build it and to plant it, if ^{1st. 18. 10.} that nation doe evill in his sight, hee will repent him of all the good that hee promised, and hee will roote them up and breake them downe: not that God changeth his mind, but that these wickednesses did change the state and condition of this people, and put them out of a capacitie of receiving what God else would bee willing to conferre upon them. Beloved, I dare not stay you on this, neither durst I passe it over without mentioning, and I mention it to this end, that wee may not bee too forward to promise our selves too much of our present prosperous condition which we seeme to bee in. I confesse the Lord hath not onely by a mightie hand upheld us in the midst of all our tryalls these two or three last yeares, but hath of late since wee have owned him in a Covenant and sworne for reformation of Religion, and the Councells of such as seeke our ruine have more apparently owned Idolatry by joyning with the bloody Rebels of *Ireland* that are setting up popery, and rooting out our Religion in *Ireland*, and indeavouring the like against us, since that day I say the Lord hath most admirably gone on and owned us, and beene with our Armies, and hardly (unlesse it were once) given us any check, but all hath gone on very prosperously and through the goodnesse of God, to mans eye wee are in a better posture now then ever wee were since the beginning of our public troubles.

Application.

But for all that doe not promise your selves too much out of the present condition of things, they may bee all well to mans eye, but I tell you brethren, there are such things found in every corner of the Land, that impenitencie for our old villanies, both of Idolatry and whoredome, and blood, the blood of Prophets, and the blood of just men, and the unprofitablenesse under great meanes, that unthankfulnesse for late mercies, that breaking out in-

to new rebellion, such terrible divisions in Church matters, in State-matters, in Parliament, in Citie, every where, as if we were divided *in minutula frustula*, into the least bits that we could be cut into, so many new crying finnes found in every corner of the Land, that if a man could with a spirituall eye looke upon them, hee would with *Ezra* sit him downe astonished, and with renting his heart as well as his haire cry, Lord, though thou hast wrought all sorts of deliverances for us, wee deale so with thee, that wee feare thy wrath will breake out so hot that there will bee no recovery: for Gods sake, bee not too confident, that you may the better with feare and reverence attend to the helps that I shall give you afterward. Hee that would have said three yeares agoe to England, that before two yeares at an end, they shall see England in the miserablest condition that ever had beene in these 100. yeares, hardly a man could have imagined whence the plague should come, our land in peace, flourishing with wealth, a Parliament called, oppressors broken, all our neighbouring kingdoms either our friends, or else themselves plunged in warre and blood; whence should the enemy come that should bee able to mischiefe us? yet you see that from above God hath sent a fire downe, and kindled it in our owne bowells, which hath eaten and devoured into every corner of the Kingdom: and beloved God hath new Magazines, new treasures of judgements still, that if hee please to take us in hand, and deale severely with us, when wee are taking possession of all the mercie that our soules could desire, our owne wickednesse may find us out and ruine us: you see had it not beene prevented, it had beene the condition of this people at this time.

These things I onely name, it is the remedy of this evill which I desire to spend an houre in, and there are three things in it.

First

First, who the *Physitian* was that cured them, and that you have in these words, *Phinehas the sonne of Eleazar, the sonne of Aaron the Priest*, hee was the man that did it. 2. Part of the Text.

Secondly, what the cure was that he wrought for them, that you have in these words: *Phinehas the sonne of Eleazar the Priest hath pacified my wrath*; that was the cure hee wrought, *hee did pacifie Gods wrath*.

Thirdly, the meanes whereby hee did it, and that you have in these words: *While hee was Zealous among them for my sake sake: Phinehas the sonne of Eleazar hath pacified my wrath while hee was Zealous for my sake*.

I will begin with the first of them, and that I will onely name, because there are but two lessons that chiefly I intend to insist upon.

I. Who it was? It was *Phinehas* the sonne of *Eleazar* the Priest, this man did it, God telleth all the world, hee was the onely man that did it, here were a million of people or more who seemed to bee condemned to destruction, and some 24. thousand of them executed in one day, and the rest going on as fast as might bee, *one man doth one excellent act*, that saveth all the rest of them from ruine: the lesson that I commend to your thoughts from it is this.

Whence, first observe.

Doct.

That as it is possible for one man to destroy a great deale of good, As *Salomon* saith, *one sinner destroyeth much good*: One *Jonah* may helpe to sinke a whole Ship, one *Achan* indanger a whole Army; So *one man may save a whole Kingdome*, one man, one *Phinehas* is the onely visible meanes which God owneth to pacifie his wrath, so as to save a whole kingdome from ruine, a million of people had died without it; and you have a great many of examples of the like in the Scripture what one man hath beene able to doe in that kind: how often did *Moses* save them all, that when the Lord had even seemed to sweare that hee would de-

One man may save a whole kingdome. Eccles. 9. 18. Ioshua 7.

Job 22.30.

Jer. 5.

Application.

stroy them, *Moses* hath come and tried it out hand to hand, body to body with God, and turned him backe againe that hee could not destroy them, as you have it in the 106. *Psalm*, v. 23. so hee said, *hee would destroy them had not Moses his chosen stood in the gap, and turned away his wrath*, driven it back againe. And one innocent man may deliver a whole Iland; a whole Iland as big as England may bee delivered by one man: and the Lord himselfe professeth in the fifth of *Jeremiab* when hee came downe with a purpose to destroy them, *Runne* (saith hee) *through the Land and find mee one man*, there hee describeth him, and I shall describe him afterwards what kind of man hee shall bee, but finde me out such a man, *and I will spare all the Citie for him*. And in the 22. of *Ezekiel* toward the latter end, when the Lord said that hee wondred that the people were so set on ruine: *I sought for a man that might have stood in the breach*: if hee could have found but one hedg-stake left, the Lords wrath would have kept out still. This I onely name, and I name it to this end, that it might bee an encouragement to every one who hath a good heart to the cause of God and to the safetie of England, that hee would prepare himselfe to receive the instructions that shall bee given him, and resolve, (the grace of God assisting him) that hee will follow it: for I am confident, if the Lord helpe mee to open what I have prepared for you, when the Sermon is done you will bee ready to say, could all England bee such as you speake of, or could you find a great number of such men, then indeed wee should certainly bee saved, and God would not destroy us; In the meane time doe thou learne for one, for thou canst not tell what one man or woman may doe, one *Paul* saved all the ship, and though thou shouldest bee alone, as *Elias* thought hee was alone, or as one time *Moses* was alone, thou canst not tell how farre the Lord may looke upon many hundred

dred of thousands for thy sake; the Lord himselſe hath gi-
ven you an evidence of it here, and told all the world it
was *one* man reſcued them; much more when thou art
not alone, but many thouſands joyne with thee, there may
bee hope: if ten men might have reſcued *Sodome* and the
reſt of thoſe abominable Cities of the plaine, why ſhoul-
deſt thou not hope that the land may bee ſpared for your
ſakes: however if the worſt come, *thou ſhalt deliver thy owne
ſoule*. But this I dare not handle, I onely named it.

Secondly, what was the cure that he wrought? *Phinehas*
the ſonne of *Eleazar* hath pacified my wrath, hath pacified
my wrath; Indeed the Plague ceaſed, there was not a man
died of the Peſtilence after *Phinehas* had done that excellent
act, but God taketh no notice of that, but the thing hee
plainly layd downe was this, that *Phinehas* had pacified
his wrath, hee had quenched and cooled his revenged ju-
ſtice which was kindled againſt them. That was the cure;
And from this the leſſon that I obſerve is this, v. 7.

That the pacifying of Gods wrath is the removing of the
Plague, whatſoever the Plague bee, bee it the *Sword* bee it
the *peſtilence*, be it *famine*, be it *wild beaſts*, bee it what ever
any people had experience of, pacifying of Gods wrath
is the removing of the plague; the Lord himſelſe ſaith that
hee had pacified his wrath, and thereby yeelds the caſe as
granted on their ſide, no further evill was to bee done a-
gainſt them, now Gods wrath was pacified. And I deſire
you that you would firſt ſee how plaine it is in the Scrip-
ture, and then I hope it will bee a profitable leſſon for this
great Aſſembly; That the pacifying of Gods wrath is the
removall of every plague. I need give you no other evi-
dence then this, That the people of God under all their
judgements which at any time they have laine, have never
made any other ſuite to God but one, that hee would
turne his wrath away from them: I might give you 40. ſe-

Doct. 2.
Pacifying Gods
wrath removes
any Plague.

verall examples of it; when they have sometimes laine in captivitie, sometimes under the Sword of an enemy, pestilence hath raged, &c. their onely suite to God was this, that hee would but turne away his wrath from them: *Psal.* 80.3.7. & 85.4,5. *Dan.* 9.16,17. &c. Their onely suite was to this effect, when they lay under most heavy plagues and judgements, Lord cause thine anger to cease towards us; wilt thou be angry for ever, wilt thou draw out thine anger to all generations? let thine anger and thy fury bee turned away from thy Citie *Jerusalem*, cause thy face to shine upon thy Sanctuary that is desolate, cause thy face to shine upon us and wee are safe; still begging at Gods hands this one onely mercy, that hee would but meereley pacifie his wrath, and there is all the cure they desired.

Exod. 15.7.

Numb. 16. 46.

Ioshua 9.20.

2 Chron. 24.18

28.11.36.16.

Esa. 13.5.

Dan. 8.12.

You shall likewise find that in Scripture all kind of judgements are called by the name of *Gods wrath*, and his indignation, and severall plagues are called the *arrows of his indignation*, the weapons of his indignation, and the end of a plague is called the end of the indignation. In the 8. *Dan.* v. 19. I will make thee know what shall bee in the last end of indignation, hee meant the end of the plague of *Antiochus*, but hee nameth nothing but Gods indignation; end the one and you end all: and this you may clearly understand, if you please but to weigh these two things with me.

Which is demonstrated.

I.

First, that the wrath and indignation of God is not onely the greatest plague of all other to Gods people, as indeed it is, but it is the *onely cause* of all other plagues; sinne indeed is the meritorious cause, but the wrath of God is the onely efficient cause, the onely worker, there is nothing that is imaginable to bee a plague upon Gods people, that can come out of any other spring or storehouse, from any other hand, but onely from the wrath of God.

I say there is nothing that is worthy the name of a plague

plague, or that is a plague which can come from any other fountaine or storehouse, but onely from Gods wrath: from God it must come, that is without all question: Affliction doth not rise out of the dust, nor originally from any creature, all the devils in hell are not able to inflict one plague without God, nor kill a poore hog, &c. This no man who is not an Atheist doubteth of; now if they come from God they must either come from his favour or from his wrath, there are but these two Well-heads, they are indeed acts of his power and providence, but are done according to the counsels of his will, either his good pleasure or his displeasure; If they come from Gods displeasure, there is wrath; if not from that, they all come from his love: Now this I propound to your serious thoughts; that whatsoever betideth any man in the world, those self-same things that are unsufferable, intolerable hard things, when they come not in Gods displeasure, they are all good things, things to bee rested in, to bee satisfied in, if they come but from the good will of God.

As for example, take me a man to be hanged upon a Gallows, hee is a cursed man, Cursed is every one that hangeth on a Tree.

Yet take that man that shall die the death of the crosse, and let it bee out of Gods love and good will, the crosse is the greatest blessing to him. The Lord never loved his owne Sonne better then when he hanged upon the Crosse. *Therefore doth my Father love me, because I will hang on the Crosse for my people.* And though it were a curse in the eye of the world, it was the greatest mercie that ever God shewed to the Church, to take his Son and hang him on the Crosse.

Take a Lions Den, let but *Daniel* bee put into a Lyons Den. *Dan. 6.* Den, let there nor wrath goe with it, the Lyons Dens is a blessing.

Take

Take *Paul* in all his whippings, his povertie, his banishments, his shipwracks, his buffetings, and all that ever be-tided him, let there be no wrath in it, set him in the stocks, doe what you will, let there be no wrath, and there is no plague in any of them.

All *Jobs* afflictions, let the fire come downe from hea-ven and burne up his cattell, let the wind come from hea-ven and strike the house at the foure corners, and knock out the braines of ten children all at a time, let there be no wrath in it, and there is no plague in it.

There is no plague where there is no wrath. I could give you a hundred evidences of this; beleeve it, the selfe same thing which to others are plagues, though they may re-maine, yet (as one calleth them wittily and truely) they are silken afflictions; plundering, povertie, plague fores, un-doing of outward estates, they are all silken afflictions, as they come from love, and there is no hurt in them. There is an imagination of some men (but the world shall never see the truth of it) of a certaine stone they call the Philoso-phers stone, which will, as these men fancy, turne Iron into Gold: Gods love doth it; That will turne Iron in-to gold, all crosses into blessings, Iron chaines into gold chaines, it will turne death, plagues, povertie, imprison-ments, banishments, it will turne any of these, all of them into invalluable mercies; let them but onely come from Gods love, and well enough; let but God say to the man whose house hee burneth, I burne thy house but I love thee, let him say to him whose child hee kocketh in the head, I take thy child away in my love, there is no plague then. In a word, the thing I would have you beleeve from this first branch of my prooffe is this.

That as things that are *seeming mercies*, are in truth *reall plagues* when they come from wrath: So things that are *seeming plagues*, are *reall mercies* when they doe not come from

from wrath. I say, seeming mercies are plagues, if they come from wrath. Let God spread a table in the Wildernesse to a people, and feed them with Quales, and Manna from heaven, let it bee in wrath, let the Israelites come and beg a King, and let him give them the properest man in all the land, and give him in wrath; hee doth undoe them in giving them a King.

Psal. 78. 23.
27. 31.

But on the other side, let it seeme never such a crosse, if there bee no wrath in it, there is no plague in it; therefore whatsoever plague any lie under, doe but pacifie Gods wrath, and you end the plague. And that is the first ground that I gave you of it.

The second is that all *plagues*, the things themselves that are plagues, all of them come and goe at the commandement and word of God onely. That as they can come from none but him, so with the infinite ease that can bee imagined, doth God, as send, so remove any of them, how heavy or strange soever it bee. Therefore pacifie but his Spirit and you end the plague immediatly. As for example;

Suppose a Citie brought to that passe by famine, and povertie, that they are faine to eat one another, that there is nothing to keepe them one day longer from starving, and that to all humane imagination, it must bee a long time before ever the Citie can recover the blow againe; God with speaking one word in an houre or two maketh it all up: as you shall have one example of it in *Samarita*, when they were brought to that passe that over night an Asses head, that hath but little meat on it at the best, and poore meat it is, an Asses head shall bee a Kings dish, that hee shall give fourescore peeces of silver for it, and a Kab of Doves dung shall bee worth a sufficient quantitie of money, to bee eaten; if God speake but the Word, the next day a Bushell of fine flowre shall bee sold for a shekell, though no man

2 Kings 7.

D

could

could imagine how yet, God made it good, you know the storie.

2 Sam. 24.

Joel 2. 26.

Let a plague come to bee so hot that in a matter of two dayes or little more, three or fourescore thousand men are cut off with it, if God speake but one word, the Angell puts up his Sword, and there is not a man dieth more. I will restore to you, saith God, all the yeares that the Caterpillers have taken from you, all the Caterpillers that have beene devouring *England* thus long, and all that they have plundered and spoiled; (attend to this any of you that are here, who are daily plundered in many parts of the kingdome, in your lands, in your wares and in your states;) If God speak but the word, it is all made up in the twinckling of an eye. If you will therefore pacifie God, you end the plague. Beloved, this is not the maine lesson I would stay upon, yet give me leave to make some application of it, and it shall bee but one onely use.

Application.

Therefore our
greatest busines
is to pacifie
Gods wrath.

And that is a direction from Heaven of the readiest way, the shortest cut, to obtain an establishment for this poore distressed Land at this day. I dare say all you who are Publique-spirited men, are very thoughtfull to thinke how, and which way it might be brought about; that, if God see it fit, this Summer at the furthest might end these bloody warres, these uncomfortable divisions that are amongst us; And he that could suddainlyest procure it, would be one of the blessed'st men that ever trod on *English* ground. Now shall I from Almighty God give you a little information about it: Know then for certaine,

That there is never any sword drawn on earth, till it bee first drawn in heaven. You shall read, *Esay 34. 5. My sword shall bee bathed in Heaven, it shall come downe upon Idumea, and upon the people of my curse to judgement. A sword was to come upon Idumea, to drinke their blood, to be made*

made fat with their flesh, but first this sword was bathed in heaven. Never doth warre come in any Country, till God bathes his sword in Heaven, draweth it out and brandisheth it in heaven, and then saith, Sword, Goe into such a Land: And if once God hath given the Sword a Commission, all the world can never quiet it againe, till God speake to it; *Oh thou Sword of the Lord*, saith the Prophet in the 47 Chapter of the Prophecie of *Jeremiah*, at the 6 Verse. *when wilt thou bee quiet? put up thy selfe againe into thy scabbard, rest and bee still.* But there is an Answer made. *How can it bee quiet, when God hath given it a charge; against Ashkelon, and against the Sea shore, there hath he appointed it.* Can all the world quiet that, that God giveth a charge to: It is God who strengtheneth one part and weakeneth the other part, and seemeth to make one victorious, and then when he hath a mind to bring it down againe; he will down with that part, and strengthen the other part, and till the Lord please to say, *Sword be thou quiet*, all the world cannot pacifie it.

Esa. 13. 4. 1. 54.
ult.
Ezek. 30. 24.

And therefore Brethren, were we never so successfull, as through Gods mercy we seeme now to be in a prosperous way; But had we all the Lord *Hoptons* Army in the West wholly broken, the Earle of *Newcastles* in the North, though all the Cavaliers about *Oxford*, were they all of them broke all in pieces, had you a blanke paper for Propositions sent you; A blank paper, that the Parliament and City, write what they would have, let his Majesty signe all, let him sweare to all, let him and the rest cordially intend to performe all; if the God of Heaven say, My quarrell with *England* is not ended, all the world shall not make peace for you. Consider what the Prophet told them, when they saw the King of *Babylon* was risen from the siege of *Hierusalem* upon *Pharaohs* comming to help them, they were joyned: But the Prophet commeth,

Ier. 37. 56. 7.
&c.

tels them a sad story to this effect; flatter not your selves with it, *Had you destroyed all the Armies of the Chaldeans, that there were none left but a few wounded men, those few wounded men shall return and burn your City:* when God will have the City burnt, it shall be burnt. Therefore till God be pacified, *England* shall never be quiet: but *tranquillus Deus tranquillat omnia*, pacifie God and you end all: Oh! could this enter into your hearts, (Right Honourable and beloved) could you all beleieve this really, and could wee bring it about that the Lord might once be pacified, there were an end of our troubles, and never till then. There is a case in *Isay 22. 5. &c.* very like to ours, *Jerusalem* saw a day of trouble, and perplexity, their enemies brake in upon them, their choycest vallies were full of enemies, full of chariots and horsemen, which set themselves in array at their very gates, now what course tooke they for their safety? why, They looked to the armour of the House of the Forest, they repaired the breaches of the Citie of David, gathered the waters of the lower poole, they made a ditch between the two walls, they pulled down some houses to fortifie the wall, made all warlike preparation, and this God chid them for, what was their error I pray you? why, they begun at the wrong end, their maine worke lay with God against whom they had sinned, and hee expected weeping and mourning before him to regaine his favour, and that they neglected, and for that hee was more incensed against them; and truly thus deale many of us, our worke lieth with God, and we looke to men, wee looke to Armies and associations, and in the meane time let the wrath of God kindled by our finnes grow more hot against us; but Oh that wee could now set upon this which is our most needfull and safest worke, to pacifie his indignation and prevaile with him to cause his face to shine upon us, and wee should soone bee safe: But you will say, How shall wee doe that? The third
lesson

lesson I chiefly reserve for that, to shew you what *Phineas* did: But in the meane time let mee mention but three things to you, and so I will passe on to the next.

Wayes how it may bee done,

The one is this, there is a great deale of evidence in the Scripture, That when God once findeth his people mournfully lying downe under his hand, accepting the punishments of their finnes, taking shame to themselves, and acquiting him, and accounting him righteous in all his severitie, this hath a marvellous influence upon the cooling and quenching of Gods wrath.

The Lord hath promised that if hee had scattered them into the severall parts of the world, yet if their uncircumcised hearts bee but humbled, and if they doe but accept of the punishment of their finnes, *If they shall in the land of their captivitie confesse their finnes, and the iniquitie of their fathers, with their trespasses which they have committed against me, and that also they have walked contrary to me, and that I also have walked contrary to them, and have brought them into their enemies land, if then their uncircumcised heart bee humbled and they then accept of the punishment of their finnes, then* (saith hee) will I turne my favour toward them, hee saith it expressely; so then, would you all helpe to pacifie God, I beseech you often study how righteous the Lord is in al his severitie toward England, that wee may stand amazed and say, *Lord in stead of quarrelling with thee,* and saying, why is it thus severe? why is thy indignation thus hot? wee confesse thou hast punished us lesse then our iniquities have deserved, it is thy mercy wee are not utterly consumed, This is a marvellous meanes to pacifie God.

Levit. 26. 40.

Secondly, another is, the Lord loveth to have his people seeke him by prayer in the midst of all his wrath and indignation against them, hee loveth to heare their *mournfull Prayers*: as hee would have their humble acknowledgements of his justice, so hee loveth their mournfull

1 King. 8. 33.
35. 47. 44. 46.
Dan. 9. 16.

suities for his compassion. Thus *Solomon* ingaged God, and this God promised him to grant, That if they were smitten with *pestilence, famine, sword* of the enemy, carried into captivity; in what kind soever his anger were kindled against them, when they should *mourne and pray unto him*, that hee would *forgive their sinnes and give them compassion*: Thus *Daniel* sought God in captivity, O Lord I beseech thee let thine anger and thy fury bee turned away from thy City *Ierusalem*, &c. and such prayers have prevailed with him.

There are no such Orators in all the world, next to the blood of Christ, in heaven or earth, there is not the like of a mournfull heart wrestling with God by prayers and teares.

And goe on with it (you beloved in the Lord that use frequently to lie in the dust before God, and to bee humbled before him) goe on, and let him fill his bottle, if hee will fill one vessell with our bloods, let him fill a great many bottles with our teares; let us incessantly strive with him, and intreat him to bee propitious and gracious, his promise is then *when you call upon mee I will answer you, when you seeke mee with your whole heart, you shall finde me.*

But thirdly, (and that will indeed make way for the next part.) The great means of all, that which one saith truly hath the key of all the bowels of mercy and that can let out all the floodgates of Gods mercie, to quench the heate of his wrath is *unfeigned repentance.*

That I say hath the key of all the bowels of God, and nothing but repentance will doe it; All acknowledgements of Gods justice, all our mournfull callings upon him for compassion, if it bee accompanied with a stubborne going on in a wicked way; the Lord may preserve them from one judgement, but hee will reserve them to another, there will never bee a pacifying of Gods wrath to the purpose, unlessse

unlesse there bee a laying downe the armes of Rebellion that are taken up against him. And therefore brethren let me commend this to you.

Labour every soule of you, first for your owne parts, to inquire what the finnes are that you are guiltie of, and find out what the finnes are that England is guiltie of, I meane especially in relation to this judgement that lieth upon us: what the sword-procuring finnes are; what the finnes are for which God doth use to send a sword to avenge his quarrell; labour to find them out, to reforme them, labour that repentance may doe his worke on them, and then the Lords wrath will cease quickly. But unlesse wee obtaine grace to doe this, although all other things were granted to us, the end of all would prove nothing but ruine and misery: The blood, the Idolatry, the whoredome, the contemning of the Gospell, the prophaning of the Sabbath, the scorning of Gods Ministers, the hating of Gods children; these are all of them finnes that God useth to visit with the Sword; And untill the land bee humbled for these finnes and doe repent of them, there is no expectation that it can long bee free from one devouring plague or another; strike in with all your might, and not onely to doe it your selves, but every one in your places, labour to expiate that in others, roote them out, punish them, weed them out, pluck them up by the rootes, what ever lieth in your power: And how that shall be done, and the way of it will best of all appeare in the example, and instance that you have in the Text; Hee did it while hee was *Zealous* among them for the Lords sake: And so I passe unto the third and last part of my Text. You have heard who was the Physitian, *Phinehas*; secondly you have heard what was the cure, *hee pacified Gods wrath*; now wee are to inquire what was the balme which recovered their hurt, the medicine which cured their sicknesse,

it was Zeale, hee was zealous among them for the Lords sake, wherein (although time will allow me to handle but one lesson) I shall briefly inquire into two things.

First, what the thing was that *Phinehas* did as a meanes to pacifie Gods wrath.

Secondly, the manner how hee did it.

The thing that hee did, was the execution of justice and judgement, taking away some grand delinquents, whom God would not have to live: so the Psalmist saith, whereas God saith here, *Phinehas the sonne of Eleazar pacifieth his wrath*, the Psalmist saith, *then stood up Phinehas and executed judgement*, and that stayed the plague, hee did an act of justice, in cutting off some notorious Delinquents.

2. And the manner how hee did it, *zealously*, hee did it fervently; And both these together doe afford this lesson, viz.

That Zeale for God against sinne, is the greatest meanes to pacifie Gods anger against sinners; I say our zeale for God against sinne is the greatest meanes to pacifie the fire of Gods wrath against sinners; as one fire will draw out another, so the fire of our zeale may extinguish the fire of Gods wrath. And for the clearing of it, I shall indeavour these three things.

First, I will shew you plainly out of the Scripture, that so it is, *That zeale against sinne will extinguish Gods wrath against sinners*.

Secondly, I will indeavour to open what I meane by this; *What this Zeale against sinne is*, and how it will appeare.

Thirdly, I will shew you whence it commeth, or what reason there is, that mans zeale should have such an influence upon the extinguishing of Gods wrath: And then make some application of it.

Psal. 106. 30.

The maine doctrine.
Zeale against sinne pacifieth Gods wrath against sinners.

For the first, The Lord saith it here in expresse words; *Phinehas* the sonne of *Eleazar* hath pacified my wrath; how? while he was zealous for my sake among them. *Phinehas* being zealous in this act of his, God protesteth it pacified his wrath. I will name you but three or foure examples more at the utmost, *Moses* for one you shall find.

VWhich is proved by severall examples.

In the 32. of *Exodus* you shall there find three fires successively kindled, three sorts of fire, all of them very hot. There you first have the people inflamed with their lusts, with the lust of Idolatry, so on fire, that *Aaron* saith, they were mad upon it, they would have a golden calfe, They gathered themselves together unto *Aaron*, and said unto him, Up, make us Gods which may go before us: and all the people brake off the golden ear-rings which were in their eares, and brought them to *Aaron*, to make a Calfe; And when it was made, They rose up early on the morning and offered burnt-offerings and peace-offerings, and rose up to play, and they were set upon this mischief, there the people were on fire inflamed with their lust.

Read vers. 1, 2, 3, 6, 22.

And in the next place you have God all on a flame too, hee saith to *Moses*, Let mee alone, I will destroy every man of them; and spake it very bitterly against them; They have corrupted themselves, they have made them a golden Calfe, it is a stiff-necked people, let mee alone that my wrath may wax hot against them, and that I may consume them; there is the second fire.

Vers. 7, 8, 9, 10.

And thirdly, you have *Moses* on a fire too, and hee cometh downe, and there hee sheweth his zeale in two things.

First, in being Gods Champion against sinne: for when he saw the Golden Calfe, hee stampeth it to powder, made the Israelites drinke of it, calleth the Tribe of *Levi* to him, biddeth every one goe and sheath his Sword in the bowels

Vers. 20, 27, 28, &c.

bowels of his nearest kinsman, that had a hand in this sin, as if hee had beene distracted: and when hee had plaid Gods *Champion* against these their sins, and the ring-leaders of the sinners, hee then playeth their advocate to God, and prayeth him to blot his name out of the booke of life, rather then to destroy them.

And this heate cooled both the other heates, this heate brought them to repentance, and pacified the Lords wrath, that hee would not cut them off as hee did otherwise protest hee would have done. There you see zeale for God against sinne will pacifie God against sinners, though hee beene ver so angry.

The like you find in *Elijah*, though it did not take so well, because they were past cure, *Elijah* hee riseth in an Apostaticall time, when the people had desperately forsaken God, and hee doth all that hee could, and was like a man on fire, when hee came to God hee saith, I have beene very zealous for thy sake; and so hee had, for hee had slaine I know not how many hundreds of *Baals* Prophets, and had pulled downe *Baals* house, and had made the people in a manner enter into Covenant with God: O Lord saith hee, I have beene very zealous for thy sake, though I have beene left all alone, as if hee had laid, Lord I have done what I could to save them, I confesse my great Sheat Anchor is come home, I now despaire of it, but my zeale, if it could have had any effect at all, would have done it; yea the Lord professeth it so. Bee pleased also to note these two places I told you of in the beginning, in the first of *Jeremiah*, Runne, saith the Lord, through the streets of *Jerusalem*, and see now, and know, and seeke in the broad place thereof, if you can find a man, &c. What meaneth hee by a man? First, hee meaneth a good man; that no man doubteth of. But every good man would not serve the turne, find mee a man that executeth judgement and justice: In a word

And severall promises.

word hee describeth a *Phineas*; find mee but that man, and I will spare all the Citie for his sake.

So in the 22. of *Ezekiel* at the latter end, when the Lord had spoke of all the villany that the people had lived in, their blood, their Idolatry, uncleannesse, a conspiracie of the Prophets, Priests, and Princes in all kind of ungodliness, so that the fire of his wrath was kindled against them, then saith hee, *I doe looke for a man*, what man? *A man that might have stood in the gap to have made it up*, (alluding to *Moses*) another *Moses*; If I could have found but a *Moses* or a *Samuel*, I would have spared them all. Thus you see God professeth, when hee can but finde zealous men, that shall burne against sinne, it shall quench Gods wrath, that it shall no longer burne against the sinners. But beloved,

I must in the second place a little come and discover to you, what this grace is. It is a thing of mighty consequence, that I have undertooke to make good; *That this grace of zeale may save a Kingdome*, that it may reach to heaven and extinguish the fire that is kindled in Gods brest; wee had need therefore know what it is, and have it rightly discovered: To this end consider this description; Some describe it to bee an intense degree of love; some a compound of love, anger and indignation; others call it *inensus gradus pure affectionis*. But a little more largely take it thus.

Zeale it is a spirituell heat kindled by the Spirit of God, whereby all the affections are drawne out to the utmost for God, this is zeale.

First, I call it a worke of the Spirit, the holy Ghost is the author of it, it is named among the fruits of the Spirit, *Ephes. 5. 18*. Be not drunken with wine, wherein is excess, an excess of heat is wrought by wine, avoyd that, but be yee filled with the Spirit, and such are said to bee baptized with the holy Ghost and with fire, *Matth. 3. 11. Act. 1. 34*.

Which is further explained shewing what zeale is.

Secondly, I adde it is a spirituall *heat*; The word in the originall, is to burne, or hisse as burning coales when water falls on them; and zealous men are said, *Rom. 12. 11.* to be *feruent in spirit*. And zealous *Apollos* was said to be *feruent in spirit*, *Act. 18. 25.* Moreover the sinnes opposed to zeale, *luke-warmnesse* and *key-coldnesse*, *Revel. 3.* *Thou art lukewarme, I would thou wert either hot or cold*, doe sufficiently shew that the nature of zeale is a *spirituall heat*.

Thirdly, the seate or subject of this grace you have in these words, *all the affections*; the affections are the motions of the will, the outgoings of the soule: a mans soule moves little or nothing in prosecuting of good, or avoyding of evill, but as the affections stirre: now all the affections are the proper seate and subject of zeale, See all of them in *David* whom the zeale of Gods house had eaten up; his love, *Oh how I love thy Law!* more then hony, more then thousands of gold and silver; his hatred, *Doe not I hate them that hate thee? yea I hate them sore, I count them my enemies*, it made him flie in their faces; his joy, *My soule is satisfied as with marrow and fatnesse*; his desire, *My soule is ravished with desire*; his griefe, *Rivers of waters run downe my eyes*; his hope, *My eyes are dim with waiting*; his feare, *I tremble at thy judgements*, &c.

Fourthly, I adde that which is indeed the *formalis ratio*, the very soule of zeale, it drawes out all the affections to the uttermost, sets them on worke to the uttermost, and therefore they are said to doe it with all their soule, all their strength, all their might; The twelve Tribes with intention of spirit served God night and day, *Acts 26. 7.* What *Hezekiah* did for God, hee did it with all his might. *2 Chron. 31. 21.* So did *Josiah*, *2 King. 23. 25.* hee did it with all his heart, and with all his soule, and

And with all his might. In a word, looke what pitch of affection a worldling bestowes upon Mammon, an ambitious man upon honour, a voluptuous man upon pleasure, that doth zeale draw out for God.

Yea, looke what an edge is to a Razor, look what wine is to a mans spirit, what the soule is to the body, wings to a bird, winde to sayles, what mettle is to a horse, looke what vivacity and vigour is to any creature; that is zeale to a Christian. It is that that acts his soule, the vigour, activity, the fervency of his affections; that is zeale.

Then I adde, that all this must be *for God*, as they are drawne out to the utmost, so they are drawne out for God, that is, for some thing or other that belongeth to God, in order, in relation to God, and Gods *Glory*, Gods *Sabbaths*, Gods *Sacraments*, Gods *Worship*, Gods *Children*, or against Gods *Enemies*, those that rise up against him, things that God hateth, his owne word. If you will carry it all away in a short Sentence: A zealous man is a man of mettle for God: As we say of a man that is all spirit, he is a man of mettle; so that man that is a zealous man, is a man of mettle and spirit for God.

But because I have not yet satisfied my selfe, in making it so cleere as I would, before I come to any application, or to make you understand why it should have that influence upon Gods wrath to pacifie it, give me leave to open five remarkeable properties and effects that doe evermore accompany this grace of holy zeale.

And the properties and effects of it.

The first is this, I pray know that zeale is not the substance of a Christian, it's onely the *edge*; And therefore if you know rightly where zeale is to be found, you must enquire what the mettle is upon which this edge is most to be set. As for example, bring me an Instrument that hath never so delicate an edge, that will cut an haire off the back of a mans hand, if the mettle be Lead or Iron, if it bee

not Steele, the edge is not worth any thing; enquire we therefore what the mettle is upon which the edge is set; Know then that the mettle of the heart, that is, for God, is *sincerity*; sincerity and uprightnesse is the substance and ground-worke of a servant of God, and zeale is but the edge of his sincerity; Now then here I lay downe my first conclusion, That no man can ever be zealous for God, that is not sincere unto God; This sincerity is the applying of a mans heart to God for Gods end: zeale is the doing of this fervently, with strength of affection: & take but away sincerity, that the heart be not upright to God, what zeale soever you find in any of them, it will either prove *blind zeale*, like mettle in a blind horse, that will never doe any good; or you will finde it *corrupt zeale*, counterfeit zeale, that a man may come and appeare mightily as if for God; but this is but a vizard; and in the meane while his owne *gaine*, his owne *preferment*, his owne *ease*, or some other carnall thing is that which he aimeth at: Like *Demetrius* and his company, *Acts 19. 22.* who pretended great zeale for *Diana*, went up and downe crying, *Great is Diana of the Ephesians*, but this was but a vizard, the true cause of all their heat was nothing but this, *Sirs, you know that by this craft we have our living*, and now *this craft is like to be set at naught*. Such a zealot was *Jehu*, who was fierce against *Baal*, and pretended much for *Jehovah*, *Come see my zeale for the Lord*, but the bottome of all was the setting the Crowne upon himselfe. Further then that *hee take no heed to walke in the wayes of God*, *2 King. 10.* And such another was *Judas*, *John 12. 56.* who pretended zeale for the poore, *Quorsum haec perditio?* This ointment might have beene sold for much money, and given to the poore: But it was the satisfaction of his covetousnesse he aimed at. Thus *Doeg* would be detained a whole day before the Lord, with a mischievous intent against *David* and the Priests. This zeale

zeale which thus masks it selfe, and makes Gods honour but a stale and lure, is so farre from pacifying Gods wrath, that it is the most devillish villany, and double iniquity: With *Jesabel* to proclaime a Fast to get a Vineyard, to strike in zealously with the right side, that wee might crush some enemy of ours, which appears on the other side, is a zeale which the Lord abhorreth.

But if it be true zeale for God, that zeale whereof the Lord saith, *He was zealous for my sake*, the heart must be upright toward him. There must be sincerity within, the coale of sincerity must glow within, before ever the flame of it will shine abroad in zeale. That is the first thing. That true zeale is alway the edge of a gracious spirit of a man who is upright to God, in the truth and sincerity of whose heart, the Lord and his wayes are set as their greatest good.

Another thing which you shall alwaies find in true zeale is this, it's prodigall of doing good, for any cause of God, it's I say, a prodigall grace, it spares for no cost, to their strength, and above their strength, any thing shall goe, every thing that go, if God, Christ Jesus, or his cause have need of it. You never knew a zealous man a good husband in all your life time. *Jesabel* in her zeale for *Baal* will maintaine 400. of his Prophets at her Table. I mean that whatsoever a mans heart is zealous for, hee ever doth his utmost in the prosecution of it: never commeth to say, I hope here is enough done for my share, if he can doe any more. Let a voluptuous man have his heart set on his pleasure, let an earthly man have his heart set upon Mammon; Let an ambitious man have his heart set upon preformment, or honor, he never saith I have done enough for it, if he can doe any more. If *David* have 1300. Cart load of silver & gold, he can joyfully part with every panny of it toward the building of Gods house, and blesseth God that hee had it to give, if Gods Tabernacle be to be built; The women bring their Jewels, their Lawnes and Looking-glasses,

glasse, and all other materials so willingly, that *Moses* was faine to make a Proclamation that they should bring no more, *Exod. 36. 6. 38. 8.* And in the Primitive Church when the exigents of Gods people required it, they who had houses, lands, or other possessions, sold them all, and put them in the common Treasury. This is a second property of zeale, it is *liberall, bountifull*, for God. You all know that if a man have the vanity of his heart let out about any thing; Take a Gentleman, that is otherwise a good husband, and a provident man, (I meane penurious) if his heart be set on the building of an house, if he resolve upon two thousand pound, it is ten to one if he grutch the laying out three or foure or five thousand pound to make it fit to his minde; or if a mans heart be set upon his garden and flowers, it is little question but hee will bee wastfull upon it; the like may be said of Hawkes and Dogs; and so is the zealous man for God, whatsoever cost it puts him to he doth not sticke at.

Thirdly, Zeale, where ever it is true for God, it appeareth most of all *in greatest difficulties*. It cannot be taken off, with, There is a Lyon in the way, and I shall be kil'd, if I goe out into the streets; goe you first, and I will see how safely you speed, and I shall come in my due time after you; neither doe you heare a zealous man talke so, alwayes Cravens and Cowards hang backe, but the best horle ever leads the way. You shall have a very *Samaritan*, if there be no danger in it, if Authority be on their side, he will be a *Few*, and be a kin to him, and come and build with him; but if there be danger in it, *Few* stand on your legs for all the *Samaritan*; Just so now in the cause of God, if there be ease and profit by it, if it goeth well, and no displeasure incurred, many well appear as forward, and frolike for a good cause as the forwardest; but if any danger appeare, a base heart presently tackes about, or draws backe, I promise you I have a great charge, I have
some-

some what to lose, I shall incurre such a great mans displeasure, I know not in what blacke booke I may be written; but a zealous man disdains difficulties, & answers with *Nehemiah*, when they would have him flie into the Temple, *Shall such a man as I flie into the Temple?* no not I, I professe if I might save my life by it; So when they would have *Luther* goe, Thinke any thing of *Luther*, said he, but running from Gods cause, or recanting, but never imagin, if they were all devils, as many devils as Tyles on the house, I will refuse to goe, when God bids me goe, That is a third, difficulty and danger and opposition taketh not off the spirit of a man that is zealous for God.

Fourthly, another companion of true zeale is this, *Zeale for God* alwayes maketh a man *coole for himselfe*, a zealous man cannot trade in both *Indies* to any purpose, he doth not trade for God & himselfe too, because there can be but one chiefe, one that is most highly regarded, in his bed, in his closet, in his family, in all his relation, in his office, where ever hee hath any thing to doe hee hath but one, that is his chiefe, and that is God, and because the whole of his heart is given to God, hee must by consequence be a man that doth not greatly prosecute his owne businesse: You shall find this old observation to bee a very true one, that in all the world there cannot bee found a man that is eager, truly eager in Gods cause, and in his owne cause too; indeed cholerick and hot spirited men whatsoever they doe *velle*, they doe *valde velle*, they are very eager upon it from the temper of their nature: But if it be a gracious frame, where the grace of God hath the predominancie, it layeth out all the strength and mettle so for God, that there is little left for themselves: thus *Moses* that is starke mad almost in Gods cause, is the mildest man in his owne cause: *Nehemiah* hee that can teare the haire of his head, and professeth he will lay hands on any man that will prophane the Sabbath, hee can be contented,

tented, any man shall jeere and scorne him if it be his owne cause. I would have you remember that Gods fire doth roste, or boyle, or bake a sacrifice, but never doth hee allow it to roste our meate in our owne Kitchin, no that cannot bee: find me the man that drives any self end in any high degree of his owne, and I will shew you the man that hath no true zeale for God.

It is an observation that one hath of *Solomon*, That *Solomon* built an house for God, the stateliest house that ever was thought to bee in the world, the Temple; and hee was seven yeares building of it: and hee built a house for himselfe, that was not in the tenth degree comparable to the Temple, and was 14. yeares building of it, and why? hee did Gods house with all his heart and with all his might, and set fourescore thousand men on worke, to have Gods house up, but as for his owne house did it at leasure; hee had Gods businesse to follow, and that hee followed to the purpose, and lets his owne house goe up by degrees as it would, 14. yeares about that which is but a Cottage in comparison of Gods.

So is every man whose heart is truly zealous, who in truth stands out for God, hee resolves for himselfe or things that concernes himselfe to bee very moderate, let the Lord dispose of him and his how he will.

5. Last of all, the last propertie of true zeale (which indeed is conceived by many to be the very *formalis ratio* of zeale, to be the very quintessence of it) is this. That it alwayes carries vindictive spirits against sinne and sinfull men, because they are against God; it is a grace that is full of vengeance, and therefore some define zeale to bee *affectus ad dei injuriam vindicandam, affectus ad exterminandos Dei inimicos, vel zelotypia persequens sponsarum Christi adulteria, vel eorum signa & occasiones*, an affection that will take vengeance of injuries that are offered to God, a temper of spirit, that would extirpate or exterminate all Gods enemies,

enemies: and ordinarily in the Scripture where any mans zeale is taken notice of, it is in exacting vengeance against sinne and sinners; and some Criticks observe that the originall word though it signifie heat, yet it is such a heat as shewes it selfe in opposition to its enemy, as when hot Iron hisseth when you spit upon it, or such a heat as makes water play and boyle in the pot; such a heat zeale sheweth it selfe, when it commeth to opposition, and therefore *Phinehas* zeale made him stab this noble man, strike him through with his Javelin; *Moses* when hee was zealous *hangs them up, cuts off the heads*, maketh the Levites runne their kindred through: So every where zealous men, so farre as their authority reacheth, so farre doe they flie in the face of their sinnes without any exception of persons: *Asa*, if his owne mother be the Queene Regent and have an Idoll, hee puts her downe from her regencie, shee shall have no regencie in his kingdome if shee will have an Idol: *Levi* in the day of his zeale, if his brother have a golden Calfe, runnes his Sword through him, he is no brother of his, if he have an Idol; and every where the nearer they are in the flesh, the more abominable in the heart of a zealous man is their sinne against God; He begins first with them if it be true zeale, and what their authoritie reacheth not to extirpate, that doth a zealous heart mourne for; As *Nehemiah* when he had done all hee could, teares the haire of their heads and taketh on against them, and when hee hath done all he can, he prayes the Lord to remember them who defiled the Priesthood; And so *David* professeth hee would not leave a wicked man about his court, or *Jerusalem*, when he was King, and yet when he had done all he could he sits him downe and weeps, *Rivers of teares runne downe my cheekes, because men kept not thy Law*, hee had a heart full of sorrow for what his authoritie did not reach to extirpate. Here you have as in a glasse let be-

Numb. 25. 4.
Exod 32.

Nehem. 13.

fore you the man that is worth his weight in gold, the man that may save a kingdome, such a people, a considerable number whereof will rescue a land wherein they live, such a people are zealous for God, whole hearts are *sincere*, that doe to the *utmost* passe all difficulties, without selfe *respects*, doe all that they can for the rooting out of that which provoketh the Lord to wrath and indignation, and so I have done with the first thing to shew you what this grace is, and how it may be knowne.

And why zeale
is able to doe
it.

The second thing considerable is, whence it comes that this grace of zeale should bee able to pacifie the wrath of God? whence it is? I answer you in a word, zeale doth not pacifie or quench Gods wrath meritoriously, by any vertue that it hath, that it may plead with God to doe it, as if it had deserved it, as if it could give him any propitiation; No, no, It doth it onely by way of instrument, the Lord blessing it, and crowning it, it is Gods free grace doth it, onely you must know that the Lord is so delighted with his owne workes, in the hearts of his people, that hee loveth to set some crowne or other on the head of his grace, as if the grace did doe that, which hee himselve worketh alone; Thus hee crowneth the grace of faith, that that shall justifie the sinner when it onely receiveth the pardon, thus hee crowneth Humilitie, that it shall bee a Temple where God will dwell, whereas alas it is but a poore stie, if God did not beautifie it; And thus God crowneth the grace of zeale, accepting of it, gives this publike testimony of his delight in it, that hee will put the glory of his owne worke on zeale, as if it had done that, which indeed God onely doth of his owne free grace, zeale shall have the glory among men, that people might learne to bee in love with it.

If you aske but why zeale hath this glory put upon it: I answer, zeale doth so much honour God, therefore hee honours

honours it, and that it doth in three particulars; First, it is most like to himselfe, most agreeable to his owne nature, who is a Spirit, a pure act, all life; to a man of spirit a sloathfull messenger is as Vineger to the Teeth, hatefull and troublesome; much more to God is a dull, slothfull, luke-warme, cold servant, which hee hath shewed by refusing to have the firstling of an Asse devoted to him, hee abhors to have such a dull creature consecrated to his service, hee had rather have the necke of it broken; but on the contrary hee delights in active, lively, quicke and zealous instruments, such shall stand about him, his Angels are spirits and his ministers flames of fire.

2. This grace of zeale is not onely futable to his nature, but it sets him up in his owne place: for what ever wee lay out all the strength of our affections, to that doe wee (in so doing) ascribe the height of all excellency: wee know God deserves to have not onely some revolets, or streames, but the whole Ocean of our thoughts, affections, indeavours, &c. Now zeale thus carrying the soule, doth evidently declare that hee alone (as hee ought to bee) is greatest in our hearts; and in truth God can bee no more acknowledged in his owne place without zeale, then a man can bee without reason, but give him this and you exalt him.

3. And beside it doth the worke that Gods vengeance should doe, I say, zeale in its place and for its part doth that which Gods vengeance came to doe; What need God come in vengeance to cut off sinners? Zeale is doing it to his hand, *Phinehas* is slaying of them, *Moses* is thrusting them through, zealous men are endeavouring to exterminate all things that are evill, and when the Lord seeth some pleading his cause, and doing his worke, hee will gratifie them to spare the rest for their sake; As when *David* thought all of *Nabals* family against him, hee would cut them all off, and not a man of them should live, but when

hee findeth there was an *Abigail* that was of his side, and pleaded his cause, this cooleth *David's* heate; So is it with the Lord, *Jer. 4. 5. Run, saith he, finde out a man who executeth justice, and judgement, and I will spare it, finde mee a man who is doing the worke my justice and vengeance comes to doe, and I will forbear doing it my selfe: and else-where, I looked for a man to have stood in the breach, to have saved mee a labour, and when I could finde none, I did it my selfe, I then poured out my wrath upon them.*

Give mee leave to make two or three uses of this lesson, and I shall dismisse you.

Application.
First to lament
the want of it.

First then, if this bee so, what wonderfull cause have wee to mourne and tremble before God, to thinke how few are to bee found in any place, or any ranke or societie of men, who are to bee numbred among them whom God will make saviours unto a people, who else are like to bee destroyed? Verily it is a sad thing to thinke how few can any where bee found in whose hearts there is this grace of zeale kindled, of whom the Lord may, Say such and such are zealous for my sake. In your owne thoughts survey almost all publike places, or orders of men, and think among the Nobles, or the Commons, in the Citie among the Aldermen, among the Common Councell men, among the severall Wards, goe into the Ministrie, the severall degrees of men, and doe but thinke how few there are whose hearts are truely zealous for the Lord, if this bee zeale that I have opened unto you; truely if I should enter or put my finger into this Ulcer, I might make your hearts sad and tremble; have wee not abundance that live this day in *London* and about *London*, if not in the Parliament, not onely those that are at *Oxford*, that turne Cavaliers, who pretend to bee our friends, who have a Zeale against zeale, who are with all the heat that can be kindled in them set on fire against zealous men, casting all the opprobrious nicknames on them that can be; branding

ding zeale for God with *mañesse*, with *turbulencie*, with *indiscretion*, with *haire-braindnesse*; who with *Festus*, thinke men beside themselves, *Act. 26. 24.* who with *Ahab* count every zealous *Elijah* a *troubler of Israel*, and esteeme of them as they did of the Apostles, *Act. 17. 6.* to bee men *who turn the world upside downward*, who brand them to bee Puritans, Precifians, factious, any thing which a vile heart can thinke and foule mouth utter. Yea how many are sad to see men lay out their strength and state for a good cause, and with *Tobia* and *Sanballat* are grieved to thinke, that any goe about to build up the walls of Gods house, or any *Moses* or *Elijah* take vengeance on Gods enemies? A sad thing there should bee any such among us, but more sad that any among us should bee like *Catiline*, who was all fire, *perdere rempublicam*, to undoe the Commonwealth where hee lived, drive designs, make factions, doe any thing in the earth that Religion might not thrive. These are miserable and accursed men, these men are factors for hell, Satans Boutefeus, and as the true zealots are set on fire from heaven, so these mens fire is kindled from hell, whither also it carries them.

What abundance are there that are wholly lukewarm, if not key-cold, that have no mettle, no heate in the world for God? Ah deare friends, how many others are there that are ingaged in Gods cause, who make Religion a and the publike cause a meere vizard to serve their owne ends, who lay out the heat of their zeale all their strength to feather their owne nests, by getting some imployment in an Army, in a Navie, in a Commitree, in such a place in the Citie; And the thing they drive at is to advance themselves or their friends, to provide for this child, to stop such a gap. &c. And so out of the publike pressure of Gods people, draw out that which may enrich themselves, and further then that, let become of Gods cause what will; how little such mens zeale is like to helpe us, yea
how

how abominable they and their zeale is to God you heard before; And how many are there among our selves, that protest they owne this great cause that is now in hand, will vow, and take the Covenant, and sweare too, (if you will give it them) an hundred times over, that they will adhere to this cause with all their might, and yet doe no more for it then honest men may doe with a good conscience, who live under the *enemies* quarters, that is, let their goods bee taken from them, because it is in vaine for them to make an head, if an officer come hee must have it, &c. part with what is laid upon them, and there's an end: But to bee willing to say, Let me go, let my child goe, here is my money, my spirit, my life; let all goe rather then this cause sinke; you had as good wring water out of a Pumice stone, you may as soone wring water out of a Flint stone, as bring men to that: as if they were yet to seek where the truth lay, or which the true cause were that God would own. God knoweth there are abundance of such that with the Samaritanes, if the cause thrive well on the Parliaments side, they are cordiall for them; but if it goe on the other side, then they are casting about how they may save themselves, especially if they could *but settle their owne estates*, whether Religion should be settled, whether Idolatry shall bee extirpated, whether there should be any reliques of them left, whether any of them should bee punished, whom if wee punish not, God will punish us for them, and our life shall go for theirs, whether justice should be executed upon any *Achans*, or *Zimries*, or any such should be made examples; these are things they never trouble their thoughts about, all matters when the glory of God is concerned, are to them as indifferent, as that Controversie, *Acts 18.* whether *Pauls* Doctrine, or the *Jewes* blasphemy prevailed, whether the *Greeks* beat *Sosthenes*, or *Sosthenes* beat the *Greeks*, whether, as the Proverbe is, the Dog catch the Hare, or the Hare the Dog, he was indifferent, *Gallio* cared for none of these things

to save a Kingdome.

things; and so verily is it with most men; so their owne houses bee furnished; it matters not what becomes of Gods house; So that *Beniamin* may heare his owne flocks bleat; and *Asaph* keepe his owne Goats safe; let *Deborah* and *Barack* shift for themselves, private interests, and selfe-respects, care of themselves and family; have the whole of their soules; and in these things they are in good earnest, but no heart, no spirit appears in them for any cause of God; they are like *David* in his old age, no cloathes can warme them, no motives worke upon them, they drive, like *Jehu*, furiously in their owne businesse, but in Gods, like the *Egyptians* in the red Sea, when their Chariot Wheels were broken: Ah beloved, search and enquire whether there be not such among your selves, such lukewarme *Laodiceans*, such cold professors, and if any of you be such, give mee leave to tell you, that your condition is wofull; you not onely will be no Saviours to us in our distresses; but for you, and such as you are, doth the Lord thus bitterly contend against us, and be you assured, that (what ever he meane to doe with this sinfull Nation) without speedy awaking and warming your hearts, he will spue you out of his mouth, *Rev. 3. 15.*

The other use (and so I will have done) is for exhortation, where I would provoke this City, this Honourable City of *London*, the Lord Maier, Court of Aldermen, Common Conncell, & the residue, that are here gathered together, by your zeale for God, to quench Gods wrath against us. I confesse we have great cause to praise God for your zeale, (though I thinke you and others have had cause to bemoane the want of it,) for surely your zeale hath provoked many in the Kingdome, and you have in great measure saved the Kingdome hitherto, and it shall be a glory and a Crowne to you while this world standeth; That in all this deplorable and forlorne condition we have beene in, the zeale of the City of *London*, for the more considerable part of it, hath held up when others hearts have fallen, and have stood for the Lord and his cause, and we humbly blesse the Lord for it; Let God have the glory; It is Honour enough for you, that God will accept any service of you, or kindle anything good in your hearts: but I beseech you that you would abound more and more: you who have done thus much already, I hope are willing to save us if it lye in your power. Now you heare what may save the Kingdome, what may extinguish the fire of Gods wrath; Zeale will doe it, the laying out and drawing out the heart and affections to the uttermost for God, will doe it. O then lay out all your hearts and strength and affections for the Lord, go on with

Exhortation
to it.

with all your might, with all your estates, with all your treasure, with what ever you have, let God have it all, in his cause if he need it, and be you sorry that you have no more to part with, doe it to the utmost, shew your selves zealous in it, and extend your zeale more against evill, so farre as you can reach. And you (my Lord, and Honourable Court, and Gentlemen of the Common Councell) may reach a great way this day; your prayers, your Counsels, your Petitions and your purses, may under God have any good thing done that you will put your hands to, I say any thing that is good. And therefore put to all your strength, that *Achans* may be removed, that all Idolatry may be rooted out, that those delinquents upon whom God would have justice executed, may be proceeded against, doe you it upon such as are under your owne jurisdiction. And by your humble Petitions, if need be, intreat justice may be done wherever God will have it done. I am a Minister of Gods mercy, and take no pleasure in pressing to such a worke as judgement and severity, were it not that I am assured that if we should not doe justice where God requireth it to be done, he will doe it without us, and he will doe it upon us: when *Saul* executed not Gods fierce wrath upon the *Amalekites*, 1 *Sam.* 15. he brought Gods fierce wrath upon himself: when the King of *Israel* let goe a man whom God had appointed to dye, his life went for the others life, 1 *King.* 20. 42. And certainly the Idolatry, and blood and other crying abominations that some are guilty of in this Land, I meane some of the chief Ringleaders in these evils, who have made these wofull breaches between our Sovereigne and his people, and thus violently promoted Idolatry and spoyle, the Lord will have them reckoned with: and let your zeale be laid out that way: Doe it cordially, and so as God may see it. And to stirre you in all these things to be zealous for the Lord, take these few Motives.

drives to
it.

Bee you so against their finnes, I pray you, though not against their persons. First, let me tell you, That it is for a God that hath been very zealous for you: So zealous, that when he had but one onely sonne, hee did not spare him, but sent him, purposely to be hanged upon a Crosse to save you: it is for a Saviour who zealously redeemed you, how zealously he prayed, preached, lived, died for you, to purchase you to be a people for himselfe zealous of good workes? and his zeale hath preserved you, and all yours all this while, and all the good you have, or hope for, the zeale of God hath holpen you to it.

Secondly, the cause you contend for is such a cause, that lose this cause, and you shall never have such another as long as you live, lose your

your estate lose your wives, lose your children, lose your lives, God can give you as good and better, but lose this cause, and never shall you bee tryed in such a cause againe while this world standeth.

Thirdly, let me assure you your enemies want no zeale against you, they have followed it, what all the Popish party in Christendome could do against you, hath bin done to destroy you, and they want no ill wil at this day; and I beleeve should the Lord for our sins but deliver *London* up to their hands, since *England* was a Kingdome, never was so sad a day knowne, as they would make *London* to know, such is their zeale against you.

See Matth. 1. 29.

Fourthly, Consider (as this doctrine makes it plaine) this is the most certaine way to save this famous City, this will preserve *London*, this will keepe it as a Citie of God, yea a few zealous men may doe it, Oh that you could all be as *Phinehas* zealous for the Lord, but if all should not, the zeale of a few may doe it, some Aldermen if all will not, some Common Councell men if all will not, a considerable number will prevaile with God, yea who knowes, how far the zeale of one man may prevaile, therefore goe on in it to the utmost, without any self-seeking; Let offices goe, let wife and children goe, let estate goe, be wholly for the Lord and say, What may I doe? wherein may I be imployed and laid out? what is there in my head or heart, in my soule or body, in my treasury, shop or house, which may be of any use for the Lord? most gladly will I spend and be spent, for such a God, in such a cause, for such an end; verily such a frame of heart is invaluable, verily such a man to the State is more worth then his weight in Gold.

Quest. But how shall we get it? what *Promethheus* may wee send to heaven to fetch downe this sacred fire?

Answer. 1. It is true, that from heaven, and from heaven alone it must be fetched, and thence wee may fetch it as *Eliab* did his fire, by prayer. When *Solomon* prayed, the Temple was filled with smoake: and the Apostles men of like infirmities to us, while they were praying were baptized with this fire; so let us pray for this holy heate, and that God who breathed our soules into our bodies will breath this grace into our soule, prayer and zeale mutually produce one another, as water and Ice doe: God hath promised to give his Spirit (whose onely worke this is) to them who aske it, the meditation of the former motives will provoke to pray, and the earnest and humble prayers of faith will obtaine it.

Meane to obtaine it.
1 King 8.
Act. 1.

2. When this fire is come from heaven, wee must bee carefull to pre-

serve it; the fire of the Tabernacle was first sent from heaven, but was nourished and maintained by fewell on earth; so must wee doe. This coale must bee fetched onely from Gods Altar, but we must preserve it with fewell, such as are, *reading, hearing, and meditating on Gods Word*; Gods Word is both fire and fewell, let it dwell in our hearts, lay it in our bosomes and it will warme and inflame us.

1 Thes. 5. 16.
20.

3. Sermons also are bellowes for this purpose, and are of great power to stirre up these coales; experience shewes us that zealous preaching makes zealous people, *Peter and Paul* who are compared to men of fire walking among straw made the people fervent in spirit who lived under their Ministry: *Despise not prophesying, and Quench not the Spirit*, are joyned together, 1 Thes. 5. 20. lie therefore like Doves to the windows of Gods house, waite at Wisedomes gate, and the sparkes of grace will be blowne up into a flame.

Prov. 22. 24.
25, &c.

4. *Communion* with such as are zealous. Iron sharpens Iron, so doth the conversation of active zealous men, their zeale will provoke others; company hath a strange influence, even a dull Jade will run for company, *a companion of fooles will learne folly*, and *such as walke with the wise and godly* will ere they be aware quickned up, and their spirits fired and hearts glow, as the two *Disciples* when they walked with Christ, though they knew him not, or as *Moses face*, which shined when hee had beene with God, though he were not aware of it.

Luk. 24. 32.
Exod. 34. 29.

Heb. 10. 25.

1 Tim. 6. 4.

14. 7.

2 Tim. 2. 14.

Titus 3. 9.

Luk. 8. 14.

Ephes. 4. 29.

30.

1 Cor. 5. 6.

2 Cor. 6.

Marth. 24. 12.

Lastly, beware of such things as extinguish zeale, such as are *substracting* the fewell which should feed it, neglecting attendance upon publicke ordinances, omitting of family and closet duties, or letting out our hearts after such things as are meere quench-coles, as the study of such things as tend *not to edification in truth and obedience*, or letting out the affections after worldly things, this outward heat cooles our inward, choakes zeale for God, so doth the *nourishing* of any *secret lust*, pride, malice, uncleannesse, &c. these wast, consume, make shipwrack of zeale, are as a theefe in the Candle, or a continuall dropping into a little fire grieves & quenches the spirit; Thus, zeale and an unmortified lust, a known sin chosen to be lived in, though never so secret, can no more dwell together in a heart, then *Christ and Belial, Dragon and the Arke*. And *bad company* is as dangerous a quench-coale as any thing in the world; they say he that lives with a Cripple will learne to halt, where *iniquitie abounds*, mens zeale for God is in danger to grow cold; *Peter* may warme his hands in the high Priests Hall, but hee will coole his heart. The time being more then spent, I can onely point at these things, *Consider what I say, and the Lord give you understanding in all things.*

F IN I S.

